

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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CONTRACTED CREEDS—COMPREHENSIVENESS OF THE GOSPEL.

By the mass of professing Christians the Gospel of salvation is looked upon as being extremely contracted in its nature and limited in its principles. Not only is it believed that everything relating to it is contained in one book—the Bible, but that a very small portion of that book contains enough to meet the wants of man journeying as a wanderer through time to an eternity of happiness or misery; and that every truth which is not comprised within the limited compass thus marked out is of secondary, if not of trivial, importance. Such, in theory, is the belief of almost all who profess faith in the various forms of modern Christianity received and recognized by the professedly-religious world. The consequence of this belief is the existence of numerous creeds and codes of articles of belief, more or less contracted, according as their authors comprehended, or thought they comprehended, the first principles of the Gospel as revealed in the Bible, which in their application bind the mind to the rejection of every principle of life not contained within the particular creed it may have adopted, or been nurtured in the belief of. And if that mind, in its travels after knowledge, should perceive some truth not comprised within the limited few embraced by the creed it had received, it must either do violence to itself by

rejecting the truth thus discovered, or do violence to the creed by receiving a principle not comprised in its bounds. In the continued mental development of humanity, the warfare between expanding mind and contracted creeds must necessarily increase; and as creeds have had men for their authors, so in the conflict, they, being unable to maintain their ground against the ever-increasing development of awakened minds, will either be altered to meet the requirements of those who have adopted them, or be cast off altogether, and the once-religious mind become infidel, because the Gospel, as it has been customary to call the creed, is not comprehensive enough to meet its wants—does not possess, but repudiates and stigmatizes as errors, principles which have forced themselves upon it with all the power of truth. Perhaps at no period of ecclesiastical history has this been more apparent than at the present time. Infidelity is rapidly increasing; men of eminence among the various systems of the day are openly repudiating, by voice and pen, the creeds which they have beforetime defended with learning and zeal; and while yielding a shadow of deference to the systems which have included them in their numbers so long, they are yet virtually, with persevering assiduity, digging up the foundations on which

they rest. The "Essays and Reviews" are but a bold utterance of a spirit which is increasing and spreading among thinking minds who will not be trammelled and bound by contracted creeds and codes of ecclesiastical laws which bid them reject truths too plain for them to ignore. Yet, depending on human learning and but partially-developed intelligence for their guides, they necessarily wander into errors and imbibe false conceptions, which they mingle with the truths that lie plain before their understandings. Nor, when it is carefully examined, is it to be wondered at that such should be the case, and that men should break away from old creeds and time-worn systems, even as their fathers burst the bonds of mental despotism forged by a Romish hierarchy to merge into liberty of thought and freedom of mind; for it is inconsistent with every attribute of the Deity of which we have any comprehension, that he should form man with an ever-expanding intelligence — organize him with a mind capable of reflection and thought, to view with aspiring hopes the illimitable universe, stored with the boundless treasures of undiscovered truth, where the growing, developing soul could feast and be satisfied, and come again with renewed appetite to be again abundantly supplied, and then chain him down to a few dry and barren rules, with a restrictive command of "Thus far shalt thou go, and no farther." Nor are the creeds by which they seek to fetter the mind at all consistent with the teachings of the book on which they profess to base all their creeds and systems; for the Saviour emphatically declared, in language too plain to be misunderstood, that "when he, the Spirit of truth, is come, he will guide you into *all* truth."

This is one of the great distinguishing characteristics of the everlasting Gospel, which place it as far above the systems of men as the heavens are above the earth. In whatever condition of ignorance or enlightenment it finds man possessing rational intelligence, it meets his wants and elevates him to a higher condition. No matter how unlettered he may be, its opening principles can be understood by him, and their application will place in his possession that Spirit which guides into all

truth. No matter how enlightened he may be, it presents truths before him of which he was before in ignorance; and ever as his mind expands, principle follows principle in rapid succession, as the treasures of eternal truth open before him. Every principle of science discovered or undiscovered—all the laws by which worlds have been organized, and which govern planetary systems in their courses,—the rules which govern every variation of art, and the principles by which life is preserved and perpetuated,—in fact, every truth which exists in the bosom of eternity, or can be applicable to eternally-progressive beings, is comprised within the measureless compass of the Gospel; for it is "the power of God unto salvation." It bestows upon him power to meet every want, control every circumstance, and conquer every enemy, till death, the last great enemy, lies bound beneath him, and happiness and life are eternally secured, as he progresses in the knowledge of the truth revealed by God, the source of truth and life. How immeasurably weak, ignorant, and impotent man appears as he is, when contrasted with the exaltation which awaits him through the reception and application of Gospel truth! How imperfect and contracted all his systems, when compared with Jehovah's revelations to man embodied in the Gospel! The former bound, cramped, and confined in action; the latter free, expanding, and developed. Those enervating, fettering, and retarding in their very nature; these awakening, developing, and inspiring in their application and influence. But men will not open their minds to receive the truth, and will not humble themselves to be blessed with information from heaven. Why, the very fact of God's giving revelations to men on the earth is equivalent to saying that, with all their boasted learning and discoveries, the great ones of the earth, the learned and presumed pious, are ignorant and in error, while the multitudes who follow them are being led astray! This is more than their pride and vanity will permit them to confess. To stoop to receive instruction from the chosen of the Lord, who have invariably been called from among "the weak things of the earth," the unlearned and plebeian, is what they cannot submit to.

ence they reject the revelation of the Gospel, repudiate its inculcations, and sink, "by searching," to "find out" untaught by the failures of all earth's generations before them to do so. But if at no previous time were man-made systems in such danger (to them) being cast off or broken through, at no previous time in the history of the world, so far as it is recorded, were the minds of honest, thinking men so well prepared to receive the fulness of the Gospel. With the impotence of the systems in which they have been nurtured to meet the growing wants of society bring them in the face, with the fact before their eyes of leading men among different sects repudiating their former teachings, because unsuited to the progress of the age, and either only avowing deism or founding other systems of their own; and with, if the expression may be allowed, "the march of intellect" placing men far in advance of the crude and embryotic theories they were beforetime entertained, thinking, inquiring, honest minds naturally seek and desire to possess a religion such as that which the Son of God came to reveal, which would lead men to an acquaintance with heaven and heavenly things, and stand in the vanguard of their progressive movements. Hence, they are prepared to receive the truth, it requires the truth to reach them in its own native guise, adorned by no other beauties than those which are inherent in it, to be received with joy

and gladness. This is in accordance with the designs of Heaven, that the kingdom of God may be established upon unshakable foundations on the earth, and is encouraging to those engaged in the upbuilding of that kingdom; and though many difficulties may stand in the way of those individuals receiving the truth, the Lord will control circumstances in their behalf, and labour mightily with his servants for the accomplishment of his purposes, that salvation may come to the honest-in-heart, and scattered Israel be gathered and redeemed.

It is not one or two principles that the recipients of the Gospel have to learn; but ever as the mind expands to comprehend the truth do other principles present themselves for acquisition and application. Thus the Saints progress "from faith to faith;" and by steadily acquiring a knowledge of correct principles, they obtain power to control themselves in righteousness, and become qualified to preside over, with justice, and to control the destinies of others. This is the object of every principle of the Gospel. That this end may be attained, we have faith; for this object we repent and are baptized, that we may receive the gift of the Holy Ghost, which leads into all truth, and enables us to soar far above the puny conceptions of man, eventually, if we are faithful, for association with Gods and holy beings, sanctified and exalted in eternity.

DIVINE LOVE.

BY ELDER H. WHITTALL.

"God is love."—JOHN.

When we say, with the Apostle, that God is love," we would not be understood to indicate that our Heavenly Father is *merely* a God of love, or that the principle of love absorbs or in any way supersedes or nullifies other attributes of his nature. Love is *one* characteristic feature of the Divine nature, by no means the *only* one. Yet, in reference to his people, his children, it is the greatest and most prominent of others. The other qualities and attributes of his nature characterize it, give it that prominence and pre-

eminence which it holds. The Divine love is love qualified by perfect goodness and purity, directed in its operations by eternal truth and wisdom, guided and guarded by unerring judgment and justice, and supported and sustained by supreme knowledge and power. Hence, the principle of love is not his *only* Divine attribute, but it is the summit or crowning-point of those various Divine excellencies and perfections which at once characterize him as the One Great Universal Father.

The Divine love is, therefore, in the fullest sense of the word, a parental love. God is our *Father*—his paternity being not a mere metaphor, or ideal figure of speech, but an actual, literal, positive reality. And who among us can fully realize the fulness, the depth, and intensity of the love He bears towards his children—his offspring? None but a father can enter into the feelings of a father; none but such can understand the workings of a father's love. The love of a kind mother towards her child—holy, pure, and disinterested though it be—is liable (on account of the soft and tender nature of the female character,) to degenerate into a comparatively superficial, weak fondness, while the love of a wise father, owing to his stronger, sterner, masculine nature, is of a more solid and rational character, looking rather to the higher and more permanent interests of his children.

The intensity and extent of the Divine love is utterly inexpressible, because to us immeasurable. The following well-known lines graphically show the comparative impotence and inadequacy of human power to describe the fulness of Divine love:—

"Could we with ink the ocean fill—
Were the whole earth of parchment made—
Were every single stick a quill,
And every man a scribe by trade,—
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

One essential characteristic quality of genuine love is goodness, which is manifested in acts of kindness and benevolence. It prompts its possessor to benefit others—to promote the welfare and happiness of all within the sphere of its influence. It is an entirely unselfish principle, and is never more gratified and satisfied than when imparting happiness, or the means of yielding happiness, from itself to others. In this sense, as in many others, "*God is love.*" He is goodness itself. His desire, aim, and endeavours are to confer the greatest possible amount of happiness upon the greatest possible number, and that, too, for the greatest possible length of time,—even the ages of eternity.

Creation itself is a stupendous monument of Divine love. All the works of

God manifest the designs of goodness, as well as being proofs of wisdom and power. The Psalmist truly says—"The earth is full of the goodness of the Lord." And again—"The goodness of the Lord endureth continually." We might travel through all creation, and examine with the most scrutinizing gaze every department and every minute arrangement of nature, and we should fail to find any evidence of a design to produce positive evil. On the contrary, we find ample proofs of a design to produce positive good. The wide world exhibits manifestations of this kind to a vast and incalculable extent. On every side we are surrounded by them. Above and below, on the right hand and on the left, and in all directions around us, we behold the evidences of Divine goodness—proofs irrefutable of the Creator's beneficence. Everything evinces a pre-arranged contrivance and tendency to produce or to promote real good.

"Earth, with her ten thousand flowers,
Air, with all its beams and showers,
Heaven's infinite expanse,
Sea's resplendent countenance,
All around and all above
Have this record—*God is love.*"

Such is the case also, and in a more special manner, in spiritual things. Love to mankind, his children, is God's distinguishing feature. Hence his unceasing desire and aim, in the various dispensations of his providence, to promote their spiritual and eternal good. The same love that prompted the creation of the world prompted its redemption. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life." The whole Gospel plan of salvation is thus a declaration of Divine love, and a manifestation of God's desire and design to bless his children, and to promote their spiritual and eternal wellbeing.

The sun of heaven may be considered as a very fitting emblem of the character of God, "with whom is no variableness, neither shadow of turning." The sun may, indeed, at times, appear to change or vary in its power and splendour; but it is not really so. As reasonable beings, we judge not from mere appearances, but from the known reality; for it is evident to the reflective mind that that glorious luminary of

the world—yea, of myriads of worlds—is a continual, unchangeable source of heat and light to its whole universal system; that it never rises—never sets, but always maintains its same relative position, while the earth, with her kindred orbs, revolves around it. Above the blackest clouds it shines with a brilliance and power as great as when the sky is clear. On the gloomiest day it still shines with undiminished splendour, though unperceived by us; and in the darkest winter-storm its beams are as warm and as vividly bright as on the calmest and loveliest summer's morn.

So with God, our Heavenly Father, the great Sun of righteousness. He is ever "the same, yesterday, to-day, and for ever." With Him is "no variableness, neither shadow of turning." His glory and beneficence know no bounds. His love knows no fluctuation—no decay. His goodness is extended

on every side and in all directions unchanging and unchangeable. His people may, indeed, pass through temptation and trial, affliction and sorrow; their sky may be dark, and dense storm-clouds of adversity and affliction may gather with foreboding blackness over their heads; but His hand is still over them for good, His love is immutable, and His desire to bless and save undiminished; and if they remain as true and faithful to Him as He is to them, all will yet be well: the storm will pass away; the threatening clouds that overhang their pathway will disappear; the moanings of the tempest will be hushed, and the dismantled skies will brighten and reveal to their enraptured vision such beauty and unanticipated glory as will show, without a shadow of doubt, that "God is," to them, still "love"—still good, and that

"Behind a frowning providence
He hides a smiling face."

HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

After the officer got through reading the writ, I referred him to this clause in the writ—"Before me or some other justice of the peace of said county," saying, We are ready to go to trial before Esquire Johnson or any justice in Nauvoo, according to the requirements of the writ; but Bettisworth swore he would be damned but he would carry them to Carthage before Morrison, who issued the writ, and seemed very wrathful. I asked him if he intended to break the law, for he knew the privilege of the prisoners, and they should have it. I called upon all present to witness that I then offered myself (Hyrum did the same) to go forthwith before the nearest justice of the peace, and also called upon them to witness whether the officer broke the law or not.

I felt so indignant at his abuse in depriving me of the privilege of the statute of Illinois in going before "some other justice," that I determined to take out a writ of Habeas Corpus, and signed the following petition:—

"State of Illinois, City of Nauvoo.
To the Honourable Municipal Court in
and for the said City of Nauvoo.

Your petitioner, Joseph Smith, respectfully represents that he is now under arrest in the said city of Nauvoo;

That he is in the custody of one David Bettisworth, a constable in and for the said county of Hancock, who holds your petitioner, as he says, by virtue of a warrant issued by one Thomas Morrison, an acting justice of the peace in and for the said county of Hancock and State of Illinois, which warrant was issued upon the affidavits of one Francis M. Higbee, charging your petitioner with being guilty of a riot, or of having committed a riot within the county aforesaid.

Your petitioner further represents that the warrant of arrest, by virtue of which the said David Bettisworth has made this arrest, does not disclose sufficiently clear and explicit the charge they have preferred.

Your petitioner further avers that this proceeding against him has been instituted through malice, private pique, and corruption.

Your petitioner further avers that the design and intention of the said F. M. Higbee in commencing this prosecution is to commit and carry out more easily a conspiracy against the life of your petitioner; that the said Higbee has publicly declared that it was his determination to do everything in his power to throw your

petitioner into the hands of his enemies ; and that there is a determination upon the part of the said Higbee and his unhallowed coadjutors to commit an unlawful act, and to set the rights and privileges of your petitioner at defiance, and bring down upon his head this corrupt and unhallowed prosecution.

Your petitioner further avers that he is not guilty of the charge preferred against him ; that he seeks an investigation before an impartial tribunal, and fears not the result.

Your petitioner would therefore ask your honourable body to grant him the benefit of the writ of Habeas Corpus, that this matter may be investigated upon legal principles, and that the legal and constitutional rights of your petitioner may be determined by your honourable body. And your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH.

Subscribed and sworn to this 12th day of June, 1844, before me,

WILLARD RICHARDS, M.C.C.N."

Whereupon the clerk issued the following :—

"State of Illinois, City of Nauvoo.

The people of the State of Illinois to the Marshal of said city, greeting.

Whereas application has been made before the Municipal Court of said city, that the body of one Joseph Smith, of the city aforesaid, is in the custody of David Bettisworth, constable of the county of Hancock and State aforesaid ;

These are therefore to command the said David Bettisworth, constable as aforesaid, to safely have the body of said Joseph Smith, of the city aforesaid, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith may be known or called, before the Municipal Court of the said city forthwith, to abide such order as the said court shall make in his behalf. And further, if the said David Bettisworth, or other person or persons having said Joseph Smith of said city of Nauvoo in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorised to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply, as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law. And herein fail not, and bring this writ with you.

Witness, Willard Richards, clerk of

the Municipal Court at Nauvoo, the 12th day of June, in the year of our Lord one thousand eight hundred and forty-four.

[Seal.] WILLARD RICHARDS,
Clerk of the Municipal Court of the City of Nauvoo."

At 5 p.m., I appeared before the Municipal Court on the above Habeas Corpus. The following is a copy of the docket :—

"Special Session, June 12th, 1844.
5 o'clock, p.m.

Present—Alderman N. K. Whitney, Orson Spencer, Geo. W. Harris, Gustav Hills, Elias Smith, and Samuel Bennett associate-justices. The Mayor being on trial, Geo. W. Harris was elected president *pro tem*.

J. P. Greene, Marshal, made his return on the writ of Habeas Corpus ; 'the body of Joseph Smith in court.'

David Bettisworth made his return on the copy of the warrant which was attached to the petition as follows :—'I hold the body of Joseph Smith by virtue of a writ, of which the within is a copy. David Bettisworth, constable.'

7th section of Addenda of City Ordinance read by Councillor Geo. P. Stillman. Resolution of City Council, June 10th, 1844, declaring the printing establishment of the Nauvoo Expositor a nuisance, read. Mayor's order to the Marshal to execute the same was also read, and Lieutenant-General's order of June 10th, 1844, commanding Major-Gen. Dunham to assist the Marshal to destroy said printing establishment.

Theodore Turley, sworn, said that the order of the Marshal was executed quietly and peaceably. There was no riot or disturbance, no noise, no exultation. The Marshal endeavoured to keep peace and silence, and the officers did also. The two companies under command of Dunham and Markham retired in perfect order ; no exultation or shouting. Marched in front of the Mansion, and were dismissed.

J. R. Wakefield confirmed the statements of T. Turley : said the Marshal stated his authority, and demanded the keys of the building, which Higbee denied ; and Marshal ordered the door to be forced, and the press was broken, and type pied in the street.

James Jackson, sworn, confirmed the statements of previous witnesses : heard no noise on opening the door. Most of the confusion he heard was Higbee and his company, throwing blackguard language to the posse, which they did not regard. Saw the whole proceedings till they were dismissed : all was done in order. Higbee's blackguard language was

answered to at all by the ranks. Heard nothing said about shooting. Heard some one damn the city authorities. Understood it was Charles Foster. I am a stranger in this place.

John Kay, Robert Clift, Augustus A. Farnham, Joseph A. Kelting, H. G. Sherwood, Augustus Stafford, Cyrus Canfield, John Gleason, sworn.

H. G. Sherwood confirmed the statement of previous witnesses. Pullin called for Dr. Foster, and the officer commanded silence. Francis M. Higbee's threats have been lavish towards Gen. Smith and Hyrum for a long time: has threatened injury upon them and the property of the Smiths. His conspiracies and threats have not been a little.

O. P. Rockwell sworn. Some three or four weeks ago said F. M. Higbee said he would go his death against Joseph and Hyrum Smith. Francis said, 'I know my course is wrong; but if I stop, I shall get hell; and if I go on, I shall only get hell;' and would do what he intended at the risk of his life, and would destroy the General, if possible. Said the council had ordered the press destroyed, and 'who lays his hands on the press it is death to them.' Witness has frequently heard Higbee tell lies about the General to injure his character.

John Hughes, Joseph Dalton, William Clayton, and James Goff sworn. John Hughes said, Higbee said, 'By God, all I want to live for is to see this city sunk down to the lowest hell, and by God it shall.' This was just previous to the Marshal's arriving on the 10th. William Clayton said two years this June Francis M. Higbee confessed he was concerned with J. C. Bennett in his iniquity, and had a bad disorder: said he knew his character was ruined. From time to time since that, witness knew Higbee had been threatening General Smith's character and property.

Leonard Soby heard Higbee threaten to shoot Gen. Smith at Rollinson's store, and Higbee said the destinies of this people are this day sealed in the archives of heaven, and there shall not be left one stone upon another on that temple.

John P. Mc Ewan: Higbee said, in reference to Joseph Smith, 'God damn him, I will shoot him; and Hyrum Smith, God damn him, I will shoot him and all that pertains to him; and before ten suns shall go over our heads, the Temple, Nauvoo House, and Mansion shall all be destroyed, and it will be the total downfall of this community.

Cyrus Canfield: Higbee said he would never let things go till he had accomplished the downfall of Gen. Smith; that he did not value his life to produce the downfall of Gen. Smith.

Joseph Dalton: Higbee said, if they laid their hands on the press, from that hour they might date their downfall; that ten suns should not roll over their heads till the city was destroyed.

Court decided that Joseph Smith had acted under proper authority in destroying the establishment of the *Nauvoo Expositor* on the 10th inst.; that his orders were executed in an orderly and judicious manner, without noise or tumult; that this was a malicious prosecution on the part of F. M. Higbee; and that said Higbee pay the costs of suit, and that Joseph Smith be honourably discharged from the accusations and of the writ, and go hence without delay."

I received the following letter:—

"Eldorado, Union Co., Arkansas,
May 4th, 1844.

To Gen. Joseph Smith, of Nauvoo, Illinois.

Reverend Sir,—Last winter, while in the State of Mississippi, I became acquainted with one of your missionaries who was labouring at the time in that State. Also, at the same time, I had an opportunity of perusing some of your sacred books; and from what I have been able to learn, as well from reading as from observation, I am constrained to be very favourably impressed towards the new doctrine. Although to me it certainly appears quite novel, yet I cannot do otherwise than believe there is great reality in it; so much so, indeed, that I am extremely anxious to become better informed on this all-important and truly vital matter.

And, moreover, I am not the only one in this part who is an ardent seeker after truth. Indeed, the subject is beginning to produce a great deal of inquiry and some excitement in this country. Hundreds who never before heard of the new revelation are opening their eyes, and staring and gaping to know more about it.

Some few days ago, several emigrants arrived here from Mississippi, who speak in the highest terms of the Latter-day Saints. Their report has greatly increased the inquiry and excitement previously going the rounds in this quarter. I hear a number speak of visiting Nauvoo, some of taking their families with them, and so remain there. But it is the general wish of a great many here in Union County for you to send a minister here immediately to instruct us and lead us more fully into the light of this wonderful and new revealed religion, and direct us into the true road to salvation.

This is the only subject on which my thoughts dwell both day and night; for, indeed, during my waking hours nothing diverts my meditation from this absorbing topic, and while asleep I dream of nothing else.

If you please, be so good as to send a labourer among us immediately; for indeed the harvest is great, and the labourers but few, or none at all. I have not the least doubt but that a Latter-day Saint would succeed here as well as the most sanguine could promise himself. His labours, I am sure, would be crowned with success, and the salvation of many a precious, yet perishing soul, might be rescued from death, and prove the rich fruits of the missionary's toil.

The principal denominations here are the Methodists, Baptists, and Campbellites. A great many of the people, however, are non-professors, the greater majority of whom are quite moral, and many of them religiously inclined.

I shall look for a minister from you within two or three months. When he does come, I will see that he is hospitably received and entertained.

Your obedient and humble servant,
WASHINGTON TUCKER."

(To be continued.)

To which I wrote the following reply:—

" Nauvoo, Ill., June 12th, 1844.

Sir,—Your letter, dated May 4th, has reached me, and its contents duly considered. A multiplicity of business keeps me from writing as freely to correspondents as I could wish; still my heart is large enough for all men, and my sensibilities keen enough to have compassion for every case when justice, mercy, virtue, or humanity require it. Be pleased to accept my thanks for your very kind letter; study the Bible, and as many of our books as you can get; pray to the Father in the name of Jesus Christ, have faith in the promises made to the fathers, and your mind will be guided to the *truth*. An Elder shall be sent as soon as the Twelve can make the necessary arrangements.

In the Gospel of our Lord Jesus Christ,
I am your obedient servant,

JOSEPH SMITH.

Washington Tucker, Eldorado, Arkansas."

38

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 11, 1862.

ORDER.

It is an old adage, but none the less a true one, that "Order is heaven's first law." Without order, heaven itself would be heaven only in name. The hierarchs of eternity—however great their power, however wide their dominion—could not legislate, could not rule without *order*; and the assembled multitudes of holy ones there, the companies of angels, and the happy throngs of the spirits of the just made perfect, would be altogether powerless to maintain their exalted positions, or to live and move with any degree of happiness or glory, without order. God is a God of order; and where He dwells, and where those dwell who are most like him, must be a place of perfect order; for there His will is done—His laws adhered to, and all unite harmoniously to maintain His authority and supremacy.

If we lift our eyes to the sidereal heavens, we find illustrative signs, in all directions, of perfect order. Every star, every planet, and every satellite that adorns the sky maintains its own relative position; and although the various planets move from place to place in their successive journeys round the sun as their centre, (each surrounded and accompanied by its own satellites, which also have their particular evolutions round their respective planetary centres,) yet in all these motions there is order. Unswerving regularity characterizes the whole solar system. It is true there are occasional *apparent* deviations from the established rule, but those exceptions only prove the rule. Indeed, being systematic themselves, they are deviations merely in *appearance* from the general order. The seemingly lawless comets, however astoundingly eccentric their comings and goings appear to us, are nevertheless moving with the utmost regularity in their own defined orbits, and fulfilling their own missions; so much so,

that astronomers skilled in the laws of planetary and cometary motions predict with accuracy, long before the appearance of these eccentric visitors within the sphere of our observation, the exact time of their appearance and departure; and though centuries may intervene between the times of their departure and return, those times can readily be jotted down by the pen of the astronomer with mathematical precision.

Were it not for the principle of order, so unmistakably discernible in the works of God, the whole universe, with all pertaining to it, would speedily fall to ruin.

"For if each system in gradation roll,
Alike essential to the amazing whole,
The least confusion but in one, not all
That system only, but the whole must fall:
Let earth unbalanced from her orbit fly,
Planets and suns run lawless through the sky;
Let ruling angels from their spheres be hurled,
Being on being wrecked, and world on world,—
Heaven's whole foundations to their centre nod,
And nature tremble, to the throne of God!"

But, to prevent mistake, let it be borne in mind that there is a wide distinction between *order* and mere *uniformity*. In all order there is harmony, and harmony presupposes combination of parts. Musical harmony, for example, is an agreeable blending in sound of different counterparts—the air, the alto, the tenor, and the bass. It is so throughout all nature. Diversities of colour, form, size, weight, power, &c., are essential to harmony and order in every department of nature's wide domain. No two natural objects are alike. To the most commonplace observer of the heavens it is evident that "there is one glory of the sun, another of the moon, and another of the stars; for one star differeth from another star in glory." In contemplating the earth, it is equally obvious that an infinite diversity prevails. From the huge giant to the dwarf infant—from the monster quadruped to the microscopic insect—from the mighty river to the little streamlet—from the cloud-capt mountain to the puny ant-hill—from the majestic hurricane to the softest zephyr—from the vast solid rock that a thousand winter-storms has left unmoved, to the little particles of dust that fly as it were on the wings of every wind—from the stately forest-oak that has braved the tempests of ages, to the humble floweret whose tiny petals flutter in the slightest breeze,—from one extreme to the other, how numerous the intervening varieties! yet all essential to the perfection of nature as a whole! Whatever direction we take, or wherever we direct our contemplation, the same endless diversity is discoverable. The mineral, the vegetable, and the animal kingdoms teem with an infinitude of diverse forms. Neither the air above us, nor the sea below, nor the land on which we dwell can present two objects precisely alike; yet all are alike essential to the perfection, the harmony, and order of universal nature.

As it is in natural things, so it is in spiritual things—the work of God is characterized by *order*. Order being "heaven's first law," it will follow that so far as things on earth pattern after things in heaven—so far as the will of God is done on earth as it is done in heaven, just so far the principle of order is observed and strictly maintained,—not monotonous uniformity and everlasting sameness, but peaceful and wise arrangement, with harmony of spirit and action, in all things pertaining to the kingdom of God.

The organisation of the Latter-day Church and Kingdom, given by Divine revelation, is a forcible example of the order of government which characterises the work of God. While in the sectarian communities of the day, bearing the name of Christ, we unhappily find discord, disunion, and disorder prevailing,

both in matters of doctrine and of discipline, we find in the Church and kingdom of God the principle of harmony, union, and order recognised as an essential and indispensable characteristic. All who are entitled to the cognomen of Latter-day Saints acknowledge the supreme authority of one who occupies, by Divine appointment, the position of Presiding Prophet, Seer, and Revelator to the Church throughout the world, whose prerogative it is to receive and impart the revelations of Heaven for the guidance and government of the whole Church and every individual member thereof. Next to the Presidency come in their order the various Quorums of the Higher and Lower Priesthood, all organized with the respective grades of power and authority, to act in concert with each other for the general advancement of the work of God and the spiritual and eternal interests of his people. While spiritual anarchy and confusion characterize the sectaries of modern *Babylon*, (or place of *disorder*, as the term literally signifies the children of *Zion* (which term, on the other hand, literally signifies a place of *order*),) enjoy the consciousness that with them as a people the long-predicted Latter-day Kingdom has commenced, and that to them are revealed from time to time, according to their requirements, the progressive principles of "heaven's first law."

This being the case, then, how necessary it is that all who claim to be the Saints of God should ever maintain in all their public assemblies and in their private circles, in all their relative positions in the Church and in their homes, the heavenly principle and practice of order! And if this implies anything, it implies a due acknowledgement of and willing submission to every constitutional authority of the Church according to his calling and appointment, and a faithful observance of all the revealed laws and ordinances of the Gospel.

It is the duty of every Presiding Elder, whether of a District, a Conference, Branch, or any other division or department of the Church, to stand in his appointed place and discharge honourably and faithfully the duties of his office whatever they may be, subject to the counsel, oversight, and authority of the one who is placed immediately over him. It is the duty of all Saints and officers to listen respectfully and cheerfully obey the counsels and instructions of those who are placed over them by legitimate authority,—not from fear, or grudgingly, but in a spirit of love and humility.

It is the duty of every husband and father to stand in his place at the head of his family, and instruct and govern the same in righteousness and wisdom,—not harshly or in the spirit of a Gentile master, but in the Christ-like spirit of kindness and forbearance, gentleness and love; and it is the duty of a wife to honour and uphold the responsibilities of her husband's position,—not to usurp or seek to lessen his due authority, but to sustain her own and her children's position by honouring him in his, and teaching them to do likewise. And it is the bounden duty of the *children of Zion* to honour and obey their parents in the Lord, seeking not the gratification of their own self-wills, but yielding a willing and unreserved obedience to the counsels and commands of those who gave them being, who are wiser than themselves, and who can have nothing but their good and welfare at heart.

Where all these things are honestly and faithfully attended to, there will be no jarings and strifes, no jealousies and hatreds, no overstepping the bounds of duty on the one hand, nor underrating the claims of legitimate authority on the other,—no unseemly litigation between brethren in the Priesthood, or in the assemblies of the Church,—no unsaintlike bickerings abroad, nor family feuds at home. By attention to these matters, on the part of those who bear the sacred name of Saints and the endearing title of brethren and sisters, all discord and unholiness would cease to have place in their midst, and peace, harmony, and love would bear undivided sway. Every member of the Priesthood would be honoured in his position and calling, every husband and father would be honoured and obeyed in his family circle, every law of God would be joyfully fulfilled by every Saint, and the Spirit of the living God, with all its accompanying graces and blessings, would have free course, and would flow from heart to heart as from vessel to vessel.

CORRESPONDENCE.

✓ ENGLAND.

Liverpool, Dec. 30, 1861.

President George Q. Cannon.

Dear Brother,—Having the privilege given me by President Brigham Young, by letter of Sept. 21st, to extend my labours to this land (Europe), I arranged to do so as soon as I possibly could, and at noon on Tuesday, the 10th of this month, I embarked on the steamship *United Kingdom*, Captain James Craig, for this port, *via* Glasgow, Scotland. The fog that was then prevailing settled down upon us, so that we were forced to cast anchor opposite Governor's Island. We laid there until daybreak next morning, when we started on our journey. At Sandyhook the pilot left us with a fair wind blowing very fresh. I soon found the necessity of "sea legs;" went below; the ship rolled and tossed fearfully; and I was very seasick for four days. We had very "dirty weather," as the sailors call it, up to that time, (Saturday, 14th,) when I ventured on deck, but could not stand, and had to go below again.

On Sunday the weather cleared up, and the sea was not so rough. At 10 o'clock the bell tolled for service, and an old gentleman (Rev. Alex. Miller, of the Scotch, United Presbyterian Church,) preached to us in the saloon. After lunch we went on deck, enjoyed the breeze, and felt quite relieved after so much bumping. This day I answered many questions about Utah and "Mormonism." Towards night the sea began to swell as large and roll as heavy as ever, and continued up to Monday night, when it abated a little, and we rested tolerably well.

On Tuesday, 17th, after breakfast, I was engaged in conversation with the gentlemen and ladies as they sat around the table, all anxiously desiring to know more of Utah, the Saints, and the great Latter-day Work, when all of a sudden the propeller stopped, and all were silent. Our conversation here dropped; jocular phrases passed from one to another, such as "We are going to tie up!" "There's a screw loose!" &c., &c. I went on deck, heard a confused noise in the engine-room of men shouting to

each other, and was met by an Episcopalian missionary, who was returning from New Zealand. Said he, "Do you know what the matter is?" I answered, "No." "A fearful leak! A few acres of land would now be very acceptable!" said he. I looked down in the engine-room, saw the water rushing in under the boiler, like as our City Creek does down the streets at home sometimes. I went below, passed through the saloon (where the ladies were very much frightened,) to my state-room, where I prayed to the Lord for his protection, and that I might be a blessing to the people on board. I left my room, gave the ladies a cheering word, and was accosted by the Rev. Mr. Miller with the following:—"Mr. McAllister, what comfort and consolation does Mormonism give you in times like these?" Said I to him, "All in the world." I then bore my testimony to him of the truth of the work, and that Joseph Smith was a Prophet of God. Said he with a sigh, "Brigham Young is the greatest man in the world!" I left him and went to the pumps, starting up a song with a lively chorus. The crew joined heartily and pumped lively, but the water gained on us. The pumps were choked with wheat. We were ordered from the pumps, and the next order was, "Throw over the cargo." I saw all the men passengers were on deck; ~~and~~ I went below, and found the ladies crying, with one exception. A Miss Anderson was trying to comfort them with these words:—"They will let us know when they wish us to go in the boats." I gave them a comforting word as I passed through; and as I passed aft I saw the steward and his men preparing bread-stuffs, &c., for the boats. The doctor (a kind-hearted young man,) supplied the ladies with long woollen hose. By this time they had thrown off their crinolines, and more substantial wearing apparel supplied their place; bonnets on and muffs in hand, ready for the word, "Lower away the boats!" The captain all this while was very cool, giving his commands like a hero, which he is, in every sense of the word, and is worthy to command a noble ship.

Look when you would, you could see him at work. Towards dark a whisper went round, "They have found the leak." I passed forward and learned for a fact that it was so. A feed-pipe that supplied the boilers with fresh water had burst, no doubt caused by the roughness of the voyage. The other compartments were sounded and reported dry. The pipe was plugged, and at the pumps we went. But they were of very little use. The next course was baling, which lasted nearly forty-eight hours without ceasing. No doubt 150 tons were thus taken out before the fires could be lighted, the water in the compartment when we commenced baling being seven feet deep, thirty feet long, and about twenty wide. As soon as the fires were started and steam up, the "donkey engine" was put in motion, which threw a ton a minute when free; but the wheat was troubling it some. However, by heating an iron red hot, and heating the pipe with it, relief was obtained. A severe storm came on just after the accident; the wind blew a hurricane, the sea washing over the ship all the time; and the unshipped propeller swinging and bumping behind it became so bent, or the connection did, that the officers and men were all night trying to ship it, and by fastening it with chains they got it to work.

Steam was up again on Thursday, 19th, and the captain was heard to give the word, "Shove ahead the engine." Oh! how we listened for the patched-up propeller to turn! At last it started, and the noble craft moved ahead. The bell tolled the hour of the watch, our hearts beat lighter, and thanks ascended to God our Father for his preserving care and mercy towards us. During the evening, the captain came into the saloon for the first time since the accident. That night he slept a little. In the morning, water to the depth of seventeen inches was found in the next compartment where the wheat was bulked. The men were set at the pumps, when wheat and water covered the decks. From that time on, until we reached the Mull of Cantyre, the ship seemed to take water very fast forward, and the query in my mind was, Perhaps the wheat is swelling and straining the ship. They dared not to

take the hatches off to see, for it would have been all over the ship in a few moments. Truly we had been in a very critical condition, until we struck the bottom in the Clyde, and lay there from Friday night until Saturday morning, the 28th, when we made out to reach Greenock in safety at 12 o'clock. After the accident, "Mormonism" was the subject of conversation. Indeed, it was looked upon as a sensible human being!

I went ashore, having been passed by the Custom-house officers, and went by railway train to Glasgow, and at half-past two took train for Liverpool, where I arrived at ten minutes past twelve, and was met at the station by Elders John Kay and E. L. Sloan, who conducted me to the Office, 42, Islington, where I was cordially greeted and welcomed by the Presidency of the European Mission.

But I have not yet said a word about our once happy country. The time was when I was proud of my country—the Government whose Constitution and laws my forefathers defended with their latest breath. Their blood, like that of many others, flowed in the cause of liberty, fighting for that which we ought to have enjoyed—the right to worship God according to the dictates of our own conscience. Joseph, the Prophet of the nineteenth century, and the Saints of the Most High God declared to the nations and inhabitants of the earth that God had spoken to man—that angels had visited him and commissioned him to preach the Gospel of Jesus. Where was this done? In America! What followed us because we told the truth? The bayonets at our backs, thrusting us from civilization. What for? Because we dared to worship God according to the dictates of our own consciences. Where? In America—"the land of the free and the home of the brave." A President (Martin Van Buren) was appealed to, to restore us our rights as American citizens. "Gentlemen," said he, "your cause is just, but I can do nothing for you." Then commenced the dissolution of our glorious Union. O America, my country, how art thou fallen! But, thanks be to God, there are a people in the mountains, called "Mormons," the children of God, who will preserve thee

and that glorious instrument, the Constitution, inviolate, not to be broken or rent asunder by the hands of rotten-hearted politicians; and when they have trampled it under foot in the past, it will shine the brighter in the west, when it shall be said, "O Zion, arise and shine, for thy light has come."

The Elders in the States are all well, and feeling fine. The Saints are anxiously waiting for the season to open that they may gather home. The Elders and many of your old acquaintances send their kind love to brother Cannon.

Praying God to bless you, brothers Amasa and Charles, and all the faithful, I remain your brother and fellow-labourer in the kingdom of our God,

JOHN D. T. McALLISTER.

ISLE OF MAN.

Douglas, Isle of Man,

Dec. 17, 1861.

President Cannon.

Dear Brother,—As the period of my visit to this island is about to terminate, a brief report of proceedings and prospects here may not be uninteresting to you. On arriving, some three weeks ago, I began to visit among the few Saints and make inquiries concerning a hall to hold meetings in. The Saints I found like sheep having no shepherd, but with desires for their salvation, and wishing to see the cause of truth once more on the onward march in their island home.

A hall was secured, after some little difficulty, for three nights. Having handed the printer the copy of a placard, I started on the 3rd instant for Peel, and on my arrival met a friend, who kindly took me to his house and provided food for me. After an unavailing search there for a room, I concluded to hold a meeting in a private house, and did so on the following evening, where I had the privilege of speaking to a few who listened with great attention.

I returned on the following morning to Douglas, and on the evening of the 6th spoke to an audience of about 80, who paid considerable attention. At the close a town-missionary presented himself to speak; but on my giving

him ten minutes, he advanced nothing in opposition to what had been said, confining himself to a little preaching in the "good old tone." After a few remarks, the meeting was dismissed.

On the 11th I held another meeting pursuant to advertisement. About 200 were present. There was very good attention till the close, when the same individual who had spoken at the first meeting, aided by some others, endeavoured to create a little opposition, wishing to ask questions, &c., which I promptly stopped, and the audience dispersed with good feelings, several asking me for tracts.

On the evening of the 12th, town-missionaries, parsons, subalterns, and other like characters, mustered in force, and the audience was larger than on either of the former occasions; but the Lord gave me power to control them till I had finished speaking, when they again commenced to make an uproar; but, as they would not be allowed to ask questions or enter upon discussion, they concluded to hold an opposition meeting in the street, which they did, though it rained tolerably fast. Many of those present were disgusted with their proceedings, and signified as much in very plain language.

On the 14th I went again to Peel, where I found that the bellman had been round to notify a meeting on the quay on Sunday afternoon. At the appointed time I went down to the quay and preached to a large and very attentive congregation, and at night had the privilege of again meeting with a few in a private house and speaking to them on the principles of the Gospel. I had calculated to leave there on the 16th (yesterday) for this place, but they pressed me to stop and preach to them again, which I was glad to have the privilege to do. After meeting last night, I inquired of a few if they felt like being baptized, when they replied that, if I baptized them then, I should be gone in the morning, and there would be no one left to take charge of them; but if an Elder was labouring on the island, they would with gladness render obedience to the ordinance. Among those who feel so in that place are some who have been in the Church before, and some who never heard the Gospel previously. During my stay

they bestowed on me those temporal blessings which I stood in need of, and expressed their sorrow at my departure. They are a good, simple-minded, honest-hearted people, who I believe will yet rejoice in the blessings of the Gospel.

In Douglas here the lectures have set people talking, and their minds working; and they are beginning to think that "Mormonism," as they call it, is not dead yet. There is a strong spirit of opposition here, but there are honest hearts among the people who love the truth, and will yet hail its possession with joy and thankfulness. My faith is still as strong as ever that an

Elder could do much good here, who would study the peculiarities of the people and deal kindly by them; though I think summer is the best time for making a start, as then preaching can be done out-of-doors where rooms cannot be got.

My prayer is that a good work may be done ere long on this little rock-bound island, and my good feelings and blessings go with those who have kindly treated me and declared themselves favourable to the truth.

I remain yours obediently in the truth,

E. L. SLOAN.

SUMMARY OF NEWS.

ENGLAND.—There are already about 1,700 post-office savings banks in operation throughout England and Wales, and they have been found to work so well that several of the old savings banks have recently discontinued business, and assisted depositors to transfer their savings to the new receptacles.

PORTUGAL.—The city of Lisbon is under vigilant rule, and patrols of infantry and cavalry have for some days occupied the public thoroughfares. On Christmas Day tumults occurred throughout the city: the palaces of the Count de Ponte, the Marquis de Valada, Count Thomar, and others, were assailed by the populace. The Count de Ponte was beaten in the street, and now lies in a dangerous state. Great public excitement prevails, and rumours of the darkest description are afloat. The King has retired to the Palace of Caxias, in obedience to the popular voice.

ITALY.—Despatches from Naples state that many brigands have been made prisoners. Some of the brigand chiefs had offered to surrender on condition of being allowed to enjoy their liberty on one of the Neapolitan islands. Another conspiracy of the indefatigable Bourbonists has been discovered in Naples by a curious accident, and frustrated by the arrest of General Marullo.

TURKEY.—Fuad Pasha and Mehemet Ruschdi Pasha are said to be intriguing against Aali Pasha. The fall of the latter is probable.

POLAND.—The news from Poland still continues to be very distressing. The Polish journals of Galicia and of the Grand Duchy of Posen publish a long list of condemnations, in which the names of priests and nobles are seen by the side of those of artisans. No one stirs from his house if he can possibly help it, as one cannot go a dozen steps into the street without being subjected to some brutal insult or outrage; and any attempt to resent it is immediately punished by transportation to Siberia. The consequence is that many do not go out of their houses for months. But even these are not safe from the savage soldiery: on the slightest pretext they break into private houses, nearly always at night, and subject the inhabitants to every indignity.

RUSSIA.—A letter of the 27th ult. from St. Petersburg, which gives an account of a Russian attempt to establish a second Sebastopol in the North Pacific Ocean, on an island in the Japanese Archipelago and subject from time immemorial to the empire of Japan. The mode in which this work of encroachment has been effected, and the time selected for its accomplishment, are calculated to have a prejudicial effect on the attempts of European powers to establish commercial and pacific relations with Japan. Once more the University of St. Petersburg has been closed, in consequence of the "disturbances" raised by the students; and the terms of the Imperial decree seem to warrant the inference that the establishment will not be so speedily re-opened a second time.

CHINA.—The scourge of rebellion continues to harass the people and to press injuriously on trade. At Ningpo, by the reported capture by the rebels of important cities of Shaou-Shing-foo and Hangchow, business is quite paralyzed. The attitude of foreigners has caused these pests to retire from Chefoo, Shanghai, though they appear to be almost entirely in possession of the province of Shantung.

AFRICA.—There have been violent gales on the coast of the Cape of Good Hope. colonial vessels have foundered at anchor, with all hands on board.

WEST INDIES.—The news from Bolivia is discouraging, and it was thought that blood would be shed in addition to the massacres recently perpetrated. General San Ramon had received a large number of votes for the Presidency of the country. Troubles were expected during the elections. General San Ramon was ineffectual. The increase of the army in that city caused great scarcity of provisions. In San Salvador a collision was expected between the church and the State.

BRASIL.—The latest intelligence from Buenos Ayres states that another fight taken place between the Buenos Ayrean army and the Federals. Laprida, the best officer in the army of the Federals, was taken prisoner, badly wounded; and Nadal, Lamela, Pita, Chirino, and other officers were killed.

AMERICA.—There has been a destructive fire at Charleston. A large portion of the city and many public buildings have been destroyed. The fire is said to have originated through the negligence or treachery of some negroes, at about one o'clock on the night of Dec. 11th, and in the short space of seven hours spread to ashes over 500 houses, the principal portions of which were dwellings. The buildings in the burnt district were nearly all wood, old and closely built, and so exceedingly inflammable in their character, that the flames spread with terrible rapidity, driving hundreds of poor families from their homes in a state of utter confusion. The *Charleston Mercury* gives a list of 576 buildings which were completely destroyed. The loss is estimated at \$7,000,000. On December 19th a mishap took place at Point of Rocks, Upper Potomac, and resulted, it is alleged, in favour of the Federals, who claim to have won without the loss of one man; while the Confederate loss is fixed at 14 killed, and many wounded. A hard-fought battle came off on the 10th Dec., in Pocahontas county, Western Virginia, between the General of the Union troops and General Johnston, commanding the Confederates, which lasted from daylight till three o'clock in the afternoon. Union troops numbered 750, and the Confederate force was estimated at 900. Private advices from New Mexico state that the Confederates have been driven back into Texas. A terrible storm and freshet had visited San Francisco. Sacramento was inundated, and the residents sustained a severe loss. Quite a number of lives had been lost, and the destruction of property is represented as very great. The loss at Sacramento alone is estimated at over half-a-million of dollars. It is reported that a portion of the town of Platte City, Missouri, was destroyed by the fire on the night of December 16th. The journals in favour of the Government now admit that Mexico is surrounded by banditti. Night attacks in the streets are common, so that both inside the city and outside it persons are abundant. The French colony of Jicaltepec has recently suffered severely from inundation. On the night of Oct. 26th, a heavy rain-storm that preceded on the coast and on the hills reaching to Real del Monte and the margin of the Valley of Mexico swelled the torrents that run from Tezuitlan in the direction of Jicaltepec to such a degree, that the inhabited parts of the colony were thrown from five to six feet under water, and great loss was done to the inhabitants. The loss is estimated at \$600,000. A battle is reported in Missouri, in which 1,300 Confederates, finding themselves surrounded by Federal forces, surrendered with their baggage and equipments. It is reported that the Confederates have evacuated Galveston. The non-arrival of definite intelligence from Washington of the Trent affair still leaves this country in a condition of suspense and uncertainty which is highly injurious to its commercial interests. A peaceable solution of the question, however, is expected.